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Irelands Advocate:

OR,

1608/418.

A SERMON

PREACHED AT A PUBLIC FAST HELD BY

Authoritie, *July* the 27. in
behalfe of bleeding

IRELAND.

BY
John Gere, Pastour of Tewkesbury,
in GLOCESTER-SHIRE.

2 Chron. 19. 11.

*Deale couragiously, and the Lord shall be
with the good.*

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TO THE
HONOURABLE

Sir John Temple Knight,
MASTER OF THE ROWLES,
and One of His Majesties
most Honourable Privie
COUNCELL.

SIR,



*His pious Advocate of
ours (like the good Sa-
maritan at a dead lift
stirred up by God to be
so charitable) doe I
with the more humble boldnesse thus
send abroad in your Honours Name,
that (in so great a worke) it may
help to further Him, who (to my
knowledge) much honours it, (both*

The Epistle Dedicatory.

in Your own Person, and honoured good friends in England.) His own Worth makes him most welcome where ever he is knowne, (his sweet disposition and great gifts:) Here (where he is a Stranger) Your Honours Countenance will ingratiate him to all pious mindes, and every where much advantage the Cause that he hath in hand. Which I recommend to Gods Blessing, together with Your Honours Zeal, Praying for more Blessings thereon, than to

Your Honours

many wayes much

bounden Servant,



Joh. Harding.

Irelands Advocate:

O R,

A Sermon preached at a Fast held
by Authority *July 27.* in be-
half of bleeding Ireland.

JUDGES 5. 23.

*Curse ye Meroz (said the Angel of the Lord) curse
ye bitterly the Inhabitants thereof: because they
came not to the help of the Lord, to the help of
the Lord against the mighty.*



He speciall Occasion of this dayes solempne
Assembly, is for the People and Cause of
God in Ireland. Great Might is there
raysed against Gods people; and so against
the Lord. They sue for help to Our dread
Sovereign and Parliament. Help is spi-
rituall or temporall. This latter is re-
strained to fewer; the former belongs to All. Both have
their seasons. On this day we are assembled by the graci-
ous Command of Authoritie to yeeld our Brethren *spiritu-
all* help: which that we may be earnest and hearty in,
what can be more moving then this censure of the Holy
Ghost against all that desert God and His Church in the
times of *grand* Opposition. *Curse ye Meroz, &c.*

These words are part of *Deborahs* *canion*, or Song of
triumph for their victory over *Sisera*. Wherein

a Chief Glory is ascribed to God as the Author of all

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the good which they received, which is amplified by the greatness of their miseries before deliverance. *vers.* 2. 8.

2 Due thanks and praise is given to the instruments of this deliverance, which is illustrated by their *freenes*, they were all *Voluntiers*. *vers.* 9. &c.

3 There's an expostulation with the Tribes who did not put their helping hands to this work. There's an *Action of unkindnesse* (as it were) commenc'd against them. And yet because they were not without excuse, by reason of distance of place, there's no severe censure denounc'd against them. *vers.* 15. 16, 17.

4 There's more sharp dealing with *Meroz*, a City (it seemes) neare; who had opportunitie and wanted onely heart to the work, so there was either coldnesse or falsenesse, and therefore their burthen was heavie, as you heare, *Curse ye*, i. e. pronounce misery and mischief upon her from God; *saieth the Angel of the Lord*, that is, *Barac*, say some; All that are indued with the Spirit of God, say others; Or, what if we understand here the Angell of the Covenant, the Redeemer of his Church, who appeared to *Joshua* with a drawn sword, as the Churches Deliverer and Avenger. *Josh.* 5. 13, 14, 15. whom ever we understand in particular: it imports thus much in the generall, That this was no *carnall* Curse, flowing from any carnall spirit of revenge, but dictated by the Spirit of God. And as it was not carnall, so neither was it *rash*, for it is reiterated and aggravated, *Curse ye bitterly*, Let her undergoe the bitterest censure without remorse. But what's the Reason of this so great severitie? Were the Merozites persecutors? or abettors of the malignant partie? No, there's no such intimation. But they were not helpfull. They went not forth, they would be at no *cost*, *paines* or *danger* to help the Lord. Why hath the Lord need of help? or was the warre against him? *Ans.* The warre, in as much as it was against the Lords people, was against the Lord. And God, as in an ordinary way he works by means, may be sayd to need help, that is fit instruments to serve his Providence to effect his pleasure. His Church needs



needs help, and that is the Lords need. And here againe is a rhetoricall repetition, or muscally expolition, *to the help of the Lord against the mighty*. The Greatnes of the enemies, that made help needfull, its likely discouraged these faithlesse cowardly Merozites, that they pul'd in their hornes, as many now adayes doe; being afraid to shew themselves in the *Lords Causes* against the mightie. So then, here you see 1. *A Curse denounc'd*. 2. *The injoyner of it*; which shewes the Purity and Validity of it, *The Angel of the Lord*. 3. *The iteration of it with aggravation, Curse ye bitterly*, shewing the seriousness and certainty of it. 4. The Object, *Meroz and her inhabitants, Vrbs & Civitas*; as though *Meroz* should be made like *Iericho*, desolated in regard of building and inhabitants, unlesse we understand a Metonymie in the first. 5. *The Cause*; for not helping the Lord against the mighty. I will not now insilt upon all the points that this Text holds forth. I will not stand to enlarge my self on this, That the Churches enemies and battles and needs are the Lords. Nor will I stay to show you, that the enemies of God and his Church are many times mighty. Though points neither unusefull nor impertinent, would the time permit the handling of them. But being it is now the latter end of the day, I shall studie rather to be lively than long, and therefore content my self with this one observation.

Not to yeeld aid to the Lord against the enemies of the Church is a most accursed Sin. This omission expoeth to the severest judgements. *Judg. 8. 6. 7.* When Gideon had discomfited the Midianites, and was in the pursuite of his victory, he and his men waxed faint, and he required help from the men of Succoth, but they rejected him: wherefore they were first threatned, and after felt a most fearefull punishment, being torne with thornes and bryars of the wilderness, *vers. 16.* to teach them, more to respect the Lord in his battles. Into the same sin ranne the men of *Pennel*, *vers. 8. 9.* And they received answerable misery, *vers. 17.* *Judges 20.* When such folly was

Doct.

committed on the Levites Concubine, and the Tribes were enabled to put away sinners from Israel by punishing the sinners, which was to be done by Warre, because the Benjamites would take upon them the protection of their brethren, children of Beliall, *vers.* 12, 13, 14. The children of Israel then vowed a vow, that whosoever came not up to help the Lord, should be put to death. *Judg.* 21. 5. And the men of Iabesh Gilead being found delinquents, *vers.* 9. They fell every mother and mothers son; none were saved but 400. young Virgins. So unworthy a thing was it esteemed, not to help the Lord against the mighty. *Dent.* 23. 34. There's an heavie curse layd upon the Ammonites and Moabites, *vers.* 3. and why? because they help'd not the Lord in his Church; they met not his people with bread and water, *vers.* 4. But hired Balaam against them.

Reas. 1. Because not to help the Lord in his Churches quarrel's discovers a trayterous and rebellious heart against the Lord and his people. And you know treason and falsenes against a King and his leige people, how odious and dangerous it is: it drawes the weight of the Kings displeasure on the guilty. And Christ our King hates treachery, as much as any. *He that is not with me, saith Christ, is against me, Mat.* 12. 30. And he that is against Christ, doth deserve and will not avoid his Curse. He whose heart is right, accounts Christs cause his owne, and cannot choose but be active. Want of help discovers then a trayterous heart to Christs Kingdome. By the like reason, in this present Irish Rebellion, if any will not put his hand against the Rebels, may we not aswell conclude, his heart is with them; and so it is trayterous to Gods people, and in them to the Lord.

Reas. 2. He that commeth not to the help of the Lord, doth, asmuch as in him lyeth, expose the Name of God to dishonour, and the Church to ruine; and so will be Accessorie to all the dishonours of God, by the insultation and blasphemie, and all that the Church suffereth by the cruelty of their enemies.

Qui non vetat peccare cum possit, jubet; he

he that hinders not when he may, commands; and he that helps not the Lord, hinders not his enemies. Here, for ought that the Merozites did, the Church might have continued under the bondage and crueltie of *Iabin* King of Canaan; and the Lord thereby under reproach and blasphemy. Yea, *Barak* and *Deborah* might have been overthrowne in this service, their innocent blood shed, the Tyrants more enraged, and God more dishonoured, if every man had sit at home like the inhabitants of *Meroz*. And is it not a sinfull and accursed thing not to help the Lord against the mighty?

Reas. 3. He that comes not to the help of the Lord in the quarells of his Church, breakes many bonds and engagements. We are the work of Gods hands; made after his own Image; in him we live, move, and have our being; we professe Redemption by him; are in league with him; and should we desert *this* Lord? what ingratitude were that? For Subjects to desert a *gracious* King, in a good cause, wherein he will take good care for their indemnity; how vile were it? so is the case between us and Christ. And is it not an accursed thing not to help the Lord? Besides, we also neglect the bonds and engagements between us and the Church, which are many, great and precious.

Reas. 4. Neglect to help the Lord comes from such evill Causes as do discover it to be an accursed sin. For whence ariseth it, but either from Hypocrisie, when our persons are with the Church, but our hearts with the enemies? Or from prophanenes, when men are not affected with the dishonours of God or his Cause; as it is like the men of *Iabesh Gilead* were not, *Judg.* 21. Or from an heart hardened against the miseries and moanes of the Church. Or from carnall feares, arising from the enemies greatnesse; as it is like it was with the men of *Succoth*, *Judg.* 8. 6. Or from diffidence of Gods protection. All which rootes are of so hatefull a nature to God, that he cannot chuse but cast his curse on so foule a sin flowing from them.

IRELANDS Advocate.

Quest. How many wayes may help be afforded to the Lord in his Church?

Ans. Help to be yeelded to the Church is either Spirituall or Temporall. Spirituall are *Preces & Lacryma*, Prayers and Teares.

1. Repentance. *Lacryma*, Teares for sinne. The worst enemies of the Church are her Sins. Their Sins strengthen their enemies, and weaken their friends. *Dan.* 8. 12. An Host was given the grand enemy of the Church to cast the truth to the ground: and why? because of transgression. And he practised and prospered. See; Transgression makes Error to prevaile against Truth. So *Isa.* 59. 1, 2. Sin weakens Gods hand, as it were, who is our best friend. Hence *Psa.* 78. 58, 61, &c. for the superstition and prophanenes of his people, *Gods strength* is said to be delivered into captivity and his glory into the enemies hand. They then in the first place doe the Church great assistance, that help to take a course with Sinne; that drowne sinne in the Sea of penitent teares; that kill it by mortification. For were it not for sinne, one would chase a thousand. *Deut.* 32. 30.

2. *Preces*. Supplication to set God on work. God can overcome, if he would but stirre: but he will not stirre for us, unlesse he be set on work by us. We must overcome God by our prayers. and then we shall overcome by Him. *Gen.* 32. When *Esau* was comming with an Army against *Iacob*, *Iacob* staies behinde, as is conceived, to wrastle with God in prayer, and thereby he prevayled with God, and so with men. See *Gen.* 32. 24, 28. *Hos.* 12. 4, 5. When *Israel* was fighting with *Amalek*, *Moses* did to help by holding up his hands, that victory depended more on that, then on *Ioshua's* Valour. So those that can Pray well, are as the Horsemen of *Israel* and the chariots thereof, and help the Lord against the Mighty.

There is also Temporall help; which is either, 1. in the purse; by gift or loane, to support the oppressed; or to maintain the warre. For which God will give you opportunity shortly for Ireland. Or 2. It may be in person,

When

when men are called, as *Barac*. Yea, *Deborah* would goe rather then faile. And the Princes and Tribes are prayd that offered themselves willingly. All may help some of these wayes: and some may help in all of them.

The Cases where in God hath need of help, are either of an higher nature, as in open murthering warres: or of inferiour alloy, as when the Christian and Antichristian party are striving in our land, like *twins in the womb of Rebeccah*, who shall have the upper hand, and advance the Cause they professe.

Use 1. To informe us what a Curse this land in generall lieth under: which to take off ought to be one speciall work of this day. There's a quarrell this day in *Ireland*, between the limbes of Antichrist, and the Lord Iesus in his truth and members. And the Lords enemies are mighty; if not in their particulars, yet in their multitude. In so much that the Lords flock is driven away, and the Lord hath been (as I may say) put to the worse. And have we help'd the Lord against the mighty? or help'd in any measure considerable in reference to our ability and engagements? Oh no! my brethren, I tell you a sad thing, not fit to be mentioned, but (as *St. Paul* spake of the profanenesse of some *Phillipians*) with teares; Our Brethren in *Ireland* have fled into divers parts, not only three months from before their enemies (which was one of the great burthens that put *David* into such a strait. *2 Sam. 24.13.*) but almost twice three moneths now; And we have been as the waters that faile; Nay as *Egypt* that broken reed, that did not support but wound those that stayed on her: Even so in some respect and degree have we been to them. Reade that excellent Speech of one of the Worthies of our Nation, the renowned *Pim*, which he had before the Lords at a Conference, and you will see confirmed what I say. *How long have their and our Brethren of Scotland, (Christianly forgetting the supplies that Ireland rashly offered against them in the day of their calamity, truly honourable for that forgetfulnesse) How long did they stand offering assistance, before it was effectually accepted? Was this*

this to help the Lord, to *delay* the help of others? Are not *our delays* the cause why Ireland may sadly lament before the Rebels, as *David before Absalom, Psal. 3. 1, 2. Lord how are they increased that trouble me? Many are they that rise up against me. Many are they which say of my soule, there is no help for him in God. Selah.* Are not our *delays* the causes of those many *heart-cutting* insultations of the Rebels over the Loyall? *Where's your aid from England, your hope, your God?* Have we not had a *Call* from God, aswell as *Barac* and the Princes of Israel? Have not their moanes and cryes come in their Petitions to King and Parliament? Did not they rely on *Us*? Are not we ingaged to them? and is not the quarrell Religion, and so the Cause the Lords? Are not we then in *Meroz* her sin? Oh! may not much of the bloud of *Ireland*, and Gods dishonour there be charged on *England* for want of our comming forth to help the Lord? And what shall I doe now? make intercession against *England*, as *Eliab* sometime did against Israel? *Rom. 11. 2.* What shall I say now? Curse ye *England*? O God forbid! We are come together for deprecation of evill, and not imprecation. But I must tell you, or I should not deale faithfully; that the Curse of *Meroz* hangs over *England* for this, till it be bewayled and deprecated. Oh then now bewayle this sin, pray God to pardon this Omission this day. *If we truly bewayle it, God may make this sinne find out the Authors of it, and we may be free: but unless it be bewayled, it's Englands sinne.* We have this to comfort *Us*: The King of *England* cryed, *haste, haste,* (when he was yet in *Scotland*) or *els Ireland will be lost.* The Commons of *England* offered aid more then *Ireland* asked, within as short a time as could be expected. The Petitions from all coasts cryed for *speedy help* for *Ireland.* This is some clearing of the Nation; yet, help was not afforded, where was the stay? Popish Lords and Prelates (*hearken ye Petitioners for Prelates*) stayed all in the Lords House. So the Lord in *Ireland* was not help'd against the mighty: *England did not help, though many in England would have holpen*

holpen the Lord. This sin then is committed in *England*, and will be the sin of *England* till it be bewayled. Oh then, *above all sins*, lament this day *this* desertion of the Lord. What if a forreine enemy had come in all this while, where had *Ireland* been? Nay, where *England*? Under what guilt and danger? Therefore lament this omission. Unlesse we do lament it, God will not respect our Prayers *this day of Intercession*. If we pray mercy for *Ireland*, yet we shall pray none for our selves. This Curse will prevaile against the Blessing. Blot it out therefore with Teares of Repentance.

Use 2. For Terroure and Reproofe of such as help the mighty against the Lord. They must need be subject to a double curse, having double guilt. But are there any such?

Ans. Yes, Too many; and they of divers sorts.

1 Those Popish Lords and Prelates, and all that malignant party, that have laid blocks in the way to hinder help from *Ireland*, hindering thence either men or money. Those help'd the Rebels in *Ireland*, Incouraging and strengthening the hearts and hands of those Murtherers, and giving them opportunity to act their cruelties, and increase their party; But greatly discouraging the hearts, and weakning the hands of the Lords side, (of Gods poore people and party there.) *Those therefore are worse then Meroz.*

2. Those, that (when help had been long delayed, and the House of Commons had discovered the maine cause of the sticking of this, and other of Gods causes to be the opposition of the Popish Lords and Prelates in the house of Peers) would yet petition for the Prelates, and so labour to keep up those, that hindered help for *Ireland*, and so did themselves hinder God, and help the mighty; (To say nothing what mightie enemies many of them have been against the Lords Servants and Ordinances in this Nation;) They were part of the Mightie against *Ireland*. Nor will their plea of not-Petitioning for the evill, help here: for in this cause they must light a candle to find out a good in their office (not to prejudice their persons) unlesse they may possibly be thought to be on the Lords side, that are justly in durance for Protesting against the Parliament,

[*the main: Refuge, as things stand, both for Ireland and England.*] And therefore, Brethren, (I speak not in passion, but compassion) Those that have endeavoured to uphold them, have help'd the Mighty against the Lord. The onely Plea left is Humiliation and Confession, which *we* in this place have cause to be carefull in *this* day; because, notwithstanding our light and profession, yet (by what meanes you know) we have been deep in this transgression. Blot out (this day) this guilt and stayne with penitent teares.

3. Those people that goe on impenitently in any crying finnes, Drunkennes, whoring, swearing, &c. Those Magistrates, that protect and countenance sinners, (Whores, Drunkards, Sodomites, Murtherers, &c.) These help the Mighty. Our finnes strengthen our enemies, weaken our friends, as we have shewed from *Dan. 8. 12. Isa 59. 1, 2.* Therefore sinners *that repent not*, help the Mighty against the Lord. Sinnes make God as a Mighty man that cannot save, as appeares by *Jeremyes* complaint, *Cap. 14. Quest. Why shouldst thou be as a Mighty man that cannot save?* and Gods reply, *vers. 10. Thus have they loved to wander; Therefore the Lord doth not accept them.* As *holy Prayer* doth hold Gods hands that he cannot strike, *Exod. 32. 10.* Let me alone: So foule sins hold him that he cannot help. He is *burthened with our finnes*, *Amos 2. 13, 14.* Good Magistrates, by punishing sinne, *save* the Lords flock; as *Phinehas* did; and then those that protect evill, make them a prey. Now those that bring spirituall or temporall weakenings, help the Mighty against the Lord. Oh consider this! To be *more* guilty then *Meroz*; *deeper* under Gods Curse then they, what an evill thing and bitter is this? Oh lay it to heart and repent!

Vse 3. To reprove those that help not the Lord against the Mighty enemies in *Ireland*, (or elsewhere.) That help not spirituall or temporally. For *Temporall* help to *Ireland* we have had yet but little opportunity. And therefore I shall more presse our defect of spirituall help. They then are reproveable that labour not to kill their *own* sins.

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The Sinnes of *Ireland* and *England*, these are the *greatest* enemies; and *our Repentance* is their death. It was never said, that *the Lords hand was shortned that it could not help*, Isa. 59. 1, 2. in regard of the strength, rage, or plots of enemies; but in regard of the sinnes of the Church. They then that suffer sin to live and sway, help not against the most dangerous enemy. Is not it help to *disarme* Enemies? the sting of sinnes is their guilt; which repentance takes off, and so disarms them they can doe no more hurt. Will you suffer then a sting in the hand of the Lords enemies? You then that repent not of *Personall* and *Nationall* Sinnes, especially the growth and countenancing of *Popery*, which hath given Papists advantage to rise up, arme, and plot against us, and may move God to sell us into their hands, you I say help not the Lord. You also that play not the *Jacobs*, striving with God in Prayer for *Ireland*. You that have not held up your hands with *Moses* against Irish Amalekites. You that have not with *Nehemiah* fasted and prayed, nor journeyed neither for the Church of God, you have not yeilded *all* that help to the Lord which was within your sphere. You are guiltie of that sin that holy *Samuel* put an *abst*, a God forbid, upon. *1 Sam. 12. 23.* God forbid that I should cease praying for you. Harken to this all ye that have not counted Germane, and especially Irish misery, a *just* Occasion of humbling and praying. you have not help'd the Lord; and how will you avoid *Meroz* Curse? Oh then, see your sinne in *this*, and repent; yea, *cary this home to your Neighbours, that would not set this day apart, nor here afford their presence.* Tell them, I say, that *this* was a day appointed for the help of the Lord against the *Mightry*, and they not coming forth to it, they are surely and justly under *Meroz* Curse; presse them therefore to feare, repent, and reforme so foule, so dangerous a neglect.

Vse 4. To presse all upon all occasions in all ways to help the Lord against the mightie. Should we not fly all sinne, but especially such as be Crying, as this is? Should you not feare, and avoid the Curse of God, especially such

a bitter one? then *help the Lord*. Would you not be found false in the *Brotherly Covenant* with the Church, *Amos 1. 9.* nor treacherous to the Lord Christ? then *help the Lord*. What are you when your day comes without the Lords help? With what face can you expect or challenge help from God, when you have deserted him? Oh then help the Lord against the Mighty with *all manner* of help within your power.

1 Yeeld spirituall help by Repentance, disarming and killing sin; and by Prayer, awakening, setting God on work. This day is set apart for this purpose, (think not much with it, though a *Market* day, if it be employed in humbling and prayer; it will be better in regard of soule and safetic then a *Fayre-day*.) Improve then this day for the bewayling of *thine owne* sins, and the sinnes of *others*. Pray God for the pardon of *Englands* and *Irelands* sinnes; to sanctifie their sufferings and tryalls for refining, that sinne this day may be vanquish'd, and then the work is the *better-half* done. Play the Israelites this day; deserve the title of *the Israel of God*, by wrastring this day even to prevailling over God. Take from him the burthen of your sinnes, that make him *as a man that cannot save*. Oh, if *Jer. 14. 9.* you thus behave your selves, God will be grieved for you, *Psal. 62. 11.* and deliver you. *Power belongs to God*. His will overrules all: and this is the way to rule with our God. If the work be not done this day, other Fast dayes will succeed; and when they come, *remember then* that they are part, a chief part of *the help of the Lord against the Mighty*: See you doe not dare to be weary of them, or neglect them, for feare of the *Curse of Meroz*.

2. Help the Lord with your *purses*. You will be called on ere long for gift or loan to *Ireland*. Remember when that comes, it is to *help the Lord against the Mighty*. And then can you, dare you *be sparing*? Is it not *the Lord* that gives all, keepes all, blesteth all; and can blast all; or take away all? and dare you be hand-bound? If you look no higher then *poore Ireland*, you know what the Apostle saith, *1 Joh. 3. 17.* *He that hath this worlds goods, and seeth his Bro-*

Brother in need, and shutteth up his bowels of compassion; how dwelleth the love of God in him? Would not this move you? But it's to help the Lord in Ireland against the Mighty. Will you not be glad of an Opportunity to expresse Bounty? Its the Lord (who hath not made you Proprietaries, but Stewards of what you have) that calls now to you to lay out for him in Ireland. Can you be slack, and not unfaithfull? We reade 1 Chron. 29. of a voluntary Contribution, (and it was a mighty one) and when it was effected, the people rejoiced, and especially David, and blessed God most affectionately, that gave them first substance, and then hearts to offer. Now there's as much Necessity in this offering, as Excellency in that; and should not we be as forward as they. Reade and studie that Chapter, and it will enlarge your hearts, (or fill your faces with blushing) by your forwardnes in this to give your Sovereign and Parliament occasion to rejoyce in you, to blesse God for you, as they did to David. Nay, you of this place have one peculiar way of helping your Brethren in Ireland, without hurt, it may be with benefit to your selves. For, behold here an Ordinance of Parliament, for such as carry any provision into divers ports of Ireland, to receive their mony for it in convenient time out of the Chamber of London. And therefore let this incline you to traffique that way, to help your Brethren in want and your selves at once.

3. Help with your Persons. You that are prest, or may be prest, or may have friends in that service, see, it is to help the Lord, our great Sovereigne, our best friend. He is in distresse in Ireland in his members; withdraw not, goe cheerfully, doe valiantly. You see, rather then the Lord should be deserted, Deborah (a woman) would goe forth to Warre, *Judg. 4. 8, 9.* and who shall withdraw? You are not now going (through mistake) against the Lord, as in the Scottish expedition. Wherein, you and we may blesse God and his instruments, as David did Abigail, *1 Sam. 25. 32, 33.* that prevented shedding of Blood. But you are to goe against Antichristian, bloody, unjust, filthy,

barbarous Irish Rebels, many of whom have deserved an hundred deaths. You cannot fight, dye, or overcome in a better, or more honourable quarrell. Now every good Christian will pray, Gods blessing on you. They will honour you returning prosperous, pity and help you and yours, suffering. *It's next to martyrdom to dye in such a Cause; and the most glorious and comfortable Victory to overcome in such a quarrell;* and therefore let all be encouraged, that have a just call, *with Zebulum and Neph-*

Judg. 5. 18. *tali, to jeopard their lives in the high places of the field; because it is to help the Lord against the Mighty,*

Need you any more Motives then *this*, that it is for the Lord? Shall I not disparage and displease you, if I should think you need further encouragement? yet, when the *Spirit is wiling, the flesh many times is weak;* and therefore, give me leave to adde a few Considerations more to quicken you to the help of the Lord against the Mighty in Ireland.

1 Consider, In helping Ireland you help your selves. For you cannot or need not be ignorant, what Irish Rebels aime at; or what they threaten. If England help not Ireland, then Ireland is utterly undone; lost: and what will become of England? but to be the next bit; all our Priviledge will be to be devoured last.

2, Consider the forwardnes of the Scots; willing of themselves, and praying that their help might be accepted, as the Macedonians in another case, 2 Cor. 8. 3. 4. May not then the forwardnes of the Scots be made a Motive to Vs, to help the Lord in Warre, aswell as the Macedonians Example was used by the Apostle, to excite the Corinthians to relieve the Saints in want? 2 Cor. 8. 8.

3. Hereby we shall especially manifest our pietie and charitie: that, to the Lord; this, to his Church. And so we shall much refresh our Brethrens soules; and occasion much prayer and thanksgiving to God, as the Apostle excellently expresseth the fruit of help and supply to Christ in his members, 2 Cor. 9. 12, 13. All charitie and mercie is precious; but that is best, where need and misery is most;

most; and such is *theirs* that are under the Oppression of the Mighty.

4 Consider what a mercy it is unto Us, that it is our part to help Others. God might have made it our lot to have needed help. Therefore since we are set on the better side, shall we not be carefull and cheetfull in discharging our dutie?

5. Consider how God hath help'd us, to ingage us. God hath done for *England* above all the Nations under the Sun. Many a time have we been in straits, but did God ever leave us in the iuds? *Remember. 88. The 5th of November: The 4. of Iannary*; all the Plots and attempts of *Lute*: yet we live, we prevaile, we flourish. And shall *England* desert God in the Opposition of the Mightie? God forbid! Rather let us say with *David* against the oppositions of carnall *Michal*, *It was for the Lord who chose me, &c.* So let us say, *Its for the Lord who hath chosen us to profess the truth, and protected and holpen us so many times; therefore (by help of his Grace) we will be forward, answerable too, yea (with the Macedonians) above strength,* ^{2 Sam. 6. 21} *in the help of the Lord against the Mighty.* ^{2 Cor. 8. 3.}

6 Consider, the Lords side is the *better* and the *stronger* side; and therefore help the Lord. Newtters you may not be, for in this case Newtrality is no better then treachery. Good men will take the *better* wife men will incline to the stronger side. If then you would manifest either *Goodnesse* or *Wisedome*, help the Lord. None can doubt, that the Lords side is the better side, who is not Atheisticall. And by the same faith we may beleeve it the stronger side. Those that are on the Lords side, may say as *Elisha* to his man, *there be more with us then against us,* ^{2 King. 6. 16.} With this, *Hezekiah* encouraged his people. ^{2 Chron. 32. 7, 8.} With this, *Isaiah* aforehand insults over the strongest opposition; *Associate your selves, &c. and you shall be broken, for God is with us.* ^{Isa. 8. 8, 9.} The enemies may sometimes prevaile a while, for the humbling, and triall of his people, and that their own sinnes may be full and ripe. But God in his good time will take notice of their rage, and put

Numb. 14.

put an hook into their nostrils; especially being fought (as now he is) for *Ireland*. And therefore make sure of victory at last. Though our enemies were as the Anakims, though Pope and Spain, &c. should bandy together, yet so long as we are on the *Lords side*, we may encourage ourselves, and show *Ioshua* and *Calebs* faith, that *they shall be but bread and spoile for us*. The blessing of Gad, *Gen. 49. 19.* shall be the portion of *Ireland*, *Gad, a troupe shall overcome him: but he shall overcome at the last. 1 Sam. 4.* The Philistines prevayled against the Lord, and carried his strength into captivity: but see Chapter 5. and 6. could they keep it, were they not glad to give glory to God, and send it back? Thus God will *regain* his honour in the ruine of his enemies, they shall fall before him. And then what comfort will it be that we have help'd the Lord? what comfort and confidence have they in this Nation, who have petition'd, and have been against the mighty enemies of Purity and liberty, above those that have sided with them? Now we see God making his Servants to prevaile, and so will it be much joy of heart that we have help'd the Lord against the Mighty in *Ireland*. When God hath returned the captivitie of his people, and made his enemies his footstoole, be encouraged then to help the Lord against the Mighty in *Ireland*, and every where. Because we are this day especially assembled for *Ireland* therefore I more particularly apply the doctrine to them. But you may in your meditations apply it proportionably to *Germany*, to all the Catholiks in our own Nation which are for God, to stirre you up to help the Lords side against the *Popish*, by all the meanes you can, power or prayers. And in our own land our *Protestation* is an inviolable ingagement. I will now adde some *Meanes* to inable to duty.

Meanes.

Our hearts may be holpen in this duty by these *Meanes* following.

1. Let us consider the *near Bonds* that are between us and the Lords people, in reference to whom this help is to be afforded. Between Us and All the Lords people, there is the bond of one body mysticall, and one Spirit. *One Lord,*

Lord, one Faith, one Baptisme, one God, and Father of all. *Ephes.* 4. 4. 5, 6. We all are of the same City, the heavenly Jerusalem; of the same household, the household of Faith; and Brethren in that household, *Ephes.* 2. 19. But the oppressed in Ireland are also under the same King; of the same Nation; and many of them, of our deare friends and allies. Will not so many bonds duely pondered, draw help from us? Undoubtedly they will. If one be oppressed that is neare of kin to us, doe we not count it a shame to let him be trampled upon, and we not help him? If we be what we *professe*, shall not Spirituall ingagements excite us aswell as civill and naturall?

2. We must labour to get a *sympathizing heart*; an heart moved with compassion to their misery: a thing expressly required, *Rom.* 12. 15. *Nehem.* 1. 3, 4. We shall find *Nehemiah* first inquiring after the state of the Church, then sympathizing and compassionating, whence flowed first the Spirituall aid of *Fasting and Prayer*, *vers.* 4. to the end of the Chapter, and then civill help with the expence and trouble of a long journey, and other costly, tedious and courageous endeavours, as largely appears in the sequell of the story, in Chapters 2. 3, 4, 5, 6, 7. Compassion is the root of all relief. That moves the heart, and the commands in chief. Oh then, labour to have sympathy in your hearts, and you will help the Lord in his members. And my Beloved, if you would but a little consider *Ireland*, you would see in them all Motives of Compassion so concurrent, that your hearts cannot chuse but be moved for them. Things that move Pitié, are 1. *some things* Arist. Rhet. in the evils suffered; as when they are (saith the Philosopher) φθορὰ καὶ ἀσθενεία destructive; as θάνατος, divers kinds of death; ἀνίατοι unworthy beatings of the body, such as St. Paul met with, 2 *Cor.* 11. 25. σωματῶν κακώσεις deforming or dismembring the body, τροφῆς ἐνδεῖα famine. ἀφιλία to be deprived of friends. Διὸ καὶ τὸ διεισπᾶσθαι ἀπὸ τῶν φίλων καὶ συνηθῶν, ἑλεεινὸν to be pluck'd from friends & familiars is pitifull. Now which of these is wanting in Ireland?

land? Nay, which is not there to be found in the *superlative* degree? They are destroyed *heapes upon heapes*, and many times with *fearefull* kindes of death; *hang'd, starved with cold, famish'd to death*, and what not? So that Ireland may complaine with Israel, *Psal. 79. 2, 3: The dead bodies of thy servants have they given to be meat unto the fowls of heaven: the flesh of thy Saints to the beasts of the earth. Their blond have they shed like water round about Ierusalem.* Their bodies likewise are sometimes *disdainfully* beaten, sometimes *dismembred*, and which is more disgracefull and miserable; the *virgins and women* are *ravish'd by barbarous villaines*; and *daughters of the Nobilitie and Gentry* of best account (and *some Wives too*) forced to be married to them. For *losse of friends* it is in the highest degree. They are pull'd one from another, to be slaughtered before their eyes: yea, the *Infants* pull'd out of their mothers belly to be murdered in a cruell manner with them. And how can they be free from *famine* being so many driven from house and home, strip'd not onely of sustenance, but vestments? And this to have been in the *Winter*, (an aggravating circumstance which our Saviour taught the Jewes to pray against) when darkenesse, cold, bogs, water, frost and snow increase the danger & discomfort of such naked flight. Can any heart chuse but be moved with compassion at such sufferings? If they should, may not Ireland justly renew the Complaint, *Is it nothing to you all ye that passe by? Behold and see, if there be any sorrow like unto my sorrow, Lam. 1. 12.*

2. Pity is moved by consideration of the parties suffering, where two things chiefly move pity: one, as they are considered in themselves, the other with reflexion on us.
1. In themselves, *indignity* doth move pity; when *such* suffer as it is not meet should suffer, as if godly men and women, and godly *Ministers* suffer; so when the Antients and Infants suffer. Hence the Prophet in the Lamentations labours to move pity, *Lam. 4. 7, 8. & 5. 11, 12, 13.* and doth not this circumstance concur to move pity to Ireland? Are not they most subject to *miery* that are

Prote-

Protestants, and will not renounce their Religion? Are not the best Ministers, and best people worst used? There also neither have the young been spared, nor the Antient honoured, nor the Honourable respected. 2. If you consider them with reflexion on our selves; and there two circumstances chiefly move pity. 1. Vnity. 2. Parity. When there is nearness, and when men are of the same condition. How neare they are in bonds to us hath been formerly shewed; and there be amongst them to suit the conditions of every one of us: to move virgines to pity, virgines have suffered rapes and violence: to move wives to pity, they may heare the miseries of wives in the losse of husbands, suffering hainous things before their faces: so Fathers sufferings may work on Fathers: Childrens suffering on childrens: for they may reflect, *this might, this may be my case.*

Ελεούσι
τὸς τε
γυναικας
Familiars.

They are moved with pity
ὡς ὡπαε-
χας γο-
ρες, ἢ τε-
νωα, ἢ γυν-
νοικες.
Arist. ubi
supr.

3. Consider the Parties that be apt and should be most moved to pity, and you shall see something in that to move pity. There be chiefly three sorts of people that should be compassionate. 1. They that have had experience of evil. 2. Those that are sensible of their own infirmity and danger. 3. οἱ παιδευμένοι, those that are instructed, because able to judge of misery. Now doe not all these call on us for sympathy, who have escaped lately, if not the feeling, yet the feare of such dangers, having had not long since two Armies in our Nation, and many Plots against it? And doe we not know how subject we are to the like?

Have not we (as the Prophet said) sinnes also amongst us; 2 Chron. 28 yea, and Papists too, and discontented spirits likewise? 10.

And hath not God afforded us ingenuous breeding to judge aright of things? you see then, as sympathy will produce help, so how sympathy may be wrought in us for Irelands present misery.

3. Labour to stirre up in you zeale and love to the Lord. For where that is, what will we not doe where the Lord is engaged? this will constrain us, with St. Paul, to give 2 Cor. 5. 14 our selves to any thing wherein we may serve him: It's 15. the Lord, saith David, to whom I am thus and thus engaged; 2 Sam. 6. 21 22.

therefore he would doe more and more. And thus will zeale to God work on us.

4 Adde to these *Faith and Courage*. Mighty enemies are apt to stirre carnall feares which must be cured, ere we can put to our hands: by *faith* we must apprehend Gods assistance, and thereby cure feares; grow *Couragious*, and then we will own and help the Lord.

Vse 5. Then hence (last of all) it will follow, that *they are Blessed that help the Lord against the Mighty*. They doe not only avoid a blot and a Curse, but get honour and a blessing. God out of his graciousnesse is more ready to Blessen then Curse. So *Indg. 5. 9, 24.* The Princes are honoured that offered themselves willingly: and *Isa* is pronounced blessed above women for putting her hand to the nayle; and so it is now. *Blessed then be our Gracious Sovereigne*, that hath so often and earnestly called for help to the Lord in Ireland, and now at last manifested increase of goodnesse in offering his own Person willingly, to help the Lord in his bleeding Church; if the Parliament shall think fit, (but they will more tender the light of Israel, that it be not quench'd!) *Blessed be the House of Commons*, that have offered so largely, and been so studious to further help to the Lord! And *blessed be the Noble Peers*, who have joyned with them in so good a work! *Blessed be the Royall City*, who have been so forward with their *Petitions* and *Purses* to afford this help! yea, *Blessed be they and the Shires near*, who might and did offer themselves willingly not only to Petition for Ireland, but to help the Lord in his Worthies of Parliament against the Plotters nearer hand! Blessed be they that give or lend liberally for the Lords assistance! *Blessed be our Sovereign*, that religiously commanded, and *All you* that have religiously observed this day of Humiliation, to help the Lord against the Mighty in Ireland. *Blessed (I say)* be all the Lords helpers, in their names, estates, bodies, soules, now and for evermore. Amen! Amen!



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